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GAMBLING AND PROFLIGACY.

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The region of the brain and antagonistic to the organ of Religion, is located above and behind the cavity of the ear, at the summit of the mastoid process, lying so as to be covered by the upper posterior portion of the ear. This organ being the direct antagonist of the organ of Religion is, perhaps, equally difficult to define exactly, as to its function. It lies between the irritable destructive, selfish, acquisitive, knavish and sensual organs, and hence sustains the same general relation to our evil propensities, which religion does to our more exalted sentiments. The character of this organ when acting in unrestrained predominance, is that of ungovernable profligacy. Its tendency is to throw off all moral restraint, and to produce an entire recklessness as to good and evil, right and wrong, or the future consequences of our acts, while it stimulates every violent passion, every sensual inclination, and every brutal tendency; not only destroying the fine sense of right and wrong, but rendering us blind to the consequences of our own vicious course, and hurrying us on restlessly and madly to a fatal doom.

The healthful and legitimate influence of this organ is experienced in the renovation of animal life, the normal activity of the passions and appetites, and restless energy of the temperament. When the religious sentiment is duly cultivated, the profligate impulse acts in its normal sphere of animal life and passion; but when this cultivation is neglected, it runs riot in a life of dissipation, licentiousness, profanity sensuality and recklessness, of which we find thousands of examples in every class of society. Every where from the highest to the lowest ranks, from the coarse brutality of a "Mose" to the more refined profligacy of the young blood, spending his thousands in vicious dissipation, without a

thought of the ruin that it is bringing upon himself and others, there are endless varieties in the social manifestations of this great mainspring of evil, the organ of Profligacy. Wherever mischief is in progress, whether among the tenants of the dram shop and the rowdies who disturb the mid night of the streets, or in the elegant mansions of the wealthy, where reckless expenditures, cards and wine, undermine the morals of the young, we observe the protean manifestations of this propensity. It displays its terrible power alike, in the profligacy of our political contests, in the convulsions and bankruptcies of trade, in the deadly tide of alcoholic intemperance, which pours over the land, and in the degrading perversion of marriage from a divine harmony to a brutal discord. But, perhaps there is no more striking and characteristic manifestation of this propensity, than in *gambling*.

The propensity to gambling belongs to the upper portion of the region of Profligacy, and may be accurately determined by the development of the head at this locality. The breadth of the head at the summit of the Mastoid process, will readily determine the strength of the propensity for gambling; and the natural gambler may as well be detected by a large development of this region, as the natural drunkard may be determined by the development in front of the ear, of the Love of Stimulus.

The former theory of Phrenologists was decidedly erroneous; the gaming propensity was described to the regions of Hope and Acquisitiveness—organs which as they were then located, were calculated to produce a happy temperament and active mind, but not to make a gambler. The true philosophy of gambling has never been given by any Phrenological writer. The propensity arises from a strong acquisitive desire to attain a selfish object in a bold and reckless manner, without rendering that equivalent for it, or performing that labor in return, which the moral sentiments dictate as just. When two gamblers meet, each desires to obtain what the other possesses, and desires to get it from him, without rendering any equivalent, in any mode which his short-sighted cunning may suggest. This covetous desire being associated with a recklessness of impulse, and the disregard of all wise and enlarged views, he is ready to expose himself to a desperate risk, for a chance of clutching what he so eagerly desires to obtain. If his moral sentiments were stronger, he would not desire to obtain that which belongs to another, without rendering a full equivalent; and he would cheerfully engage in an honest labor, for the purpose of rendering such an equivalent, but as his moral sentiments are comparatively inactive, he is ready for any scheme which will gratify his imperious desires in accordance with his indolence and impatience.

Two individuals actuated by this impulse readily agree to prey upon each other by gambling. Each proceeds to grasp from the other whatever he can obtain by the exercise of his cunning in



the place of honest industry. Hence arise our games of chance: and as the gambling propensity lies in the region of the head, where it is intimately connected with fraud and knavery, the regular gambler soon becomes a secret if not an open knave.

The relation which gambling bears to theft is precisely the same that duelling bears to murder. The murderer in the most direct and efficient manner dispatches his victim; the duellist proceeds with the consent of his victim, to effect if possible a mutual homicide, by mutual consent. The thief proceeds directly and efficiently to take not life but money, without the consent of his victim; the gambler proceeds with the consent of his victim to a mutual robbery. Two murderers meeting by mutual understanding, to take each others lives, make a duel—two thieves meeting by mutual consent to take each others money, exhibit a pair of gamblers. The motive in the two former cases is to take life, or to take money; in the two latter the motive is the same, modified by the willingness that the operation shall be reciprocal between the operator and his victim. In other words, gambling is a refined and semi-honorable theft, as duelling is a refined and semi-honorable murder. But however honorable the gambler may be, at the beginning, his honorable sentiments are pretty sure to disappear in time. The direct motive of gambling being morally wrong, to wit; the desire to obtain from another his property without rendering an equivalent, this demoralising and covetous impulse continually operating upon the mind of the gambler, he inevitably realises many of the feelings of the professional thief, in his constant desire to rob his victim. Indeed all professional gamblers with scarcely an exception, are ready to swindle their victims by any species of trickery which they can practice without being detected. And there are few, indeed, who would hesitate to add theft to other offences, if they had any confident assurance of its concealment. It is evident, therefore, that the gambling propensity, is one of the most thoroughly demoralising and injurious, which can be cultivated in man; and as this propensity is not confined in its manifestation to games of chance, with cards, dice, and other instruments of professional gambling, it is important to look at the sphere of action, and the cultivation which this propensity receives in our present social condition; an investigation which I think will reveal startling truths to those who have been accustomed to take the world as we find it without arraigning its usages at the bar of conscience.

The gambling or profligate propensity is almost as active in business pursuits of society as in the halls devoted to gaming, and it is mainly because it is nourished and stimulated by the daily life and habits of business men, that professional gamblers find everywhere ready and eager victims for the exercise of their skill. When the organ is large, the ordinary modes of acquiring property by labor and by fair exchanges are too tedious and labori-

ous, too calm and tame. A military campaign would be a far more agreeable mode of snatching the gifts of fortune.

The only method in which commercial pursuits can correspond to this impulse is by bold speculation. To risk a thousand dollars with a faint hope of making ten thousand—to encounter all the contingencies of trade, exposing the adventurer and his endorsers to probable ruin for the sake of making large profits at the expense of those who are less wary or less informed as to the state of the markets, is the common course of those whom the gambling propensity controls. Hence, especially where credit is fully given, we see sudden fortunes, overwhelming bankruptcies and fluctuations of trade, destroying all the industrious pursuits of society and spreading abroad luxury, extravagance, poverty and suffering, demoralising all classes of society at once.

The prevalence of reckless speculation, dishonesty and gambling, cannot be arrested so long as the primitive moral influence from which they arise is fostered by our social condition and institutions, which stimulate in each individual the propensity to prey upon his fellows.

The pursuits of the farmer and mechanic—the direct producers of wealth—have in general an eminently moral tendency. It is only when they bring their products to market and encounter the spirit of trade that they experience any demoralizing influence. The large classes who live by the wages of their daily labor or depend upon stated salaries are also free from the gaming temptation in pursuing the necessities of life. But those who are engaged in trade—whose sole business it is to purchase as cheap and sell as dear as possible are necessarily in a position injurious to the moral sense. When our energies are exerted to extract from the reluctant elements of nature the means of comfort and happiness, the nobler faculties of our character are active, but when our effort is to obtain the means of gratification not from the bosom of nature but from our fellow beings who have already obtained it—when we are continually endeavoring to get from others a portion of what they have acquired, and as large a portion as possible, by taking advantage of their necessities, our position is certainly unfavorable to the cultivation of correct sentiments. Such is the position of the trader—all his energies directed to the end of transferring property from other's hands into his own.

The speculating trader aims to purchase all that he can get at prices below the real market value of the article, thus taking advantage of the lender's ignorance, and in selling, he aims to take advantage of the necessities of purchasers, by extorting from them all that he can possibly obtain. If the buyer is urgent or needy, he charges a proportionally higher price. Our coal merchants in Cincinnati raise their prices regularly as soon as they discover the navigation from Pittsburg a little embarrassed, so as to shut off

the competition of coal boats. If a speculator can purchase a piece of property for \$5,000 and sell it the next hour for \$10,000 he rejoices in his wonderful good luck, and the ignorance of the seller and buyer from whom he has obtained so large a sum by superior skill and cunning.

The moral prohibition of coveting our neighbors goods is entirely disregarded by the speculator, for coveting, and appropriating is the business of his life. The most flagrant example of these evils of trade is in the gigantic system of *land speculation*, which has been in operation in our own country. The land speculator purchases for a small sum large tracts of land, for the express purpose of extorting large revenues from the future residents who may occupy his farming and city sites. The question is never what would be a fair return for his expenses, but what is the largest amount that can be extorted.

I do not allude to these things for the purpose of casting the slightest blame upon the individuals engaged in such pursuits, in accordance with immemorial usages but to show that while a great portion of the capital and talent of society are engaged in selfish, covetous and extortionate pursuits, risking largely for the sake of gaining wealth, for which no fair honest, equivalent has been given, we cannot hope for the prevalence of any elevated system of religion or morals.

Truly elevated moral principle, has never yet controlled nations, or masses of men. I have little doubt that one-half or three-fourths of the adult male population of the United States, are gamblers at heart, and would be delighted with the opportunity of making a living by their wits out of their fellow-citizens, if they should find it practicable.

Is it possible to remove this fountain of moral evil? Is it possible, by means of *protective unions*, to organize commerce, placing it upon a safe and just basis, and, by means of Land Reform legislation to put an end to the gambling, the cunning, and extortion of our present financial and commercial system? This question I leave, for the present, to practical reformers.

Is it not possible, by a higher intellectual and moral education, to elevate the whole community above the debasing influences of even the worst institutions?

Is it not possible, by means of the scheme of social regeneration, proposed in the second volume of the *Journal of Man*, to remove almost every temptation to the exercise of our profligate inclinations, and elevate society even amid all its worst influences?

Aside from the semi-thievish propensities to gambling and extortion, the organ of Profligacy stimulates to many other forms of vice—to every species of selfish sensuality, and rejection of wholesome restraint—to recklessness in the formation of opinions, and to a contemptuous disregard of all that is high and

holy. The drunkard clings to his glass, and scoffs at the advice of his temperate friends—the genteel tippler refuses to surrender his personal indulgence for the public good, and ridicules those ultra and fanatical people who demand a little self-denial from each of us, to save a hundred thousand from alcoholic ruin.

Under the same evil influence, the professions are perverted.—The physician hears of new and wonderfully successful methods of treatment practiced by one of his professional rivals, and while, really believing it all true, he indignantly pronounces it a humbug. Improvement after improvement is brought forward in the ranks of some progressive party, with which he is not connected, and he boldly denounces the whole as an imposition, and determines to resist the innovation, without once ascertaining what are its merits. An example of profligacy which we daily witness, and the terrible effects of which are borne by a victimised community.

The profligacy of the street rabble, with their turbulence, drinking, rioting, oaths, and curses, is odious to every intelligent observer. But a similar profligacy veiled under the cloak of religion, has often passed for legitimate and righteous sentiments. The profanity of the mob is shown in coarse imprecations, invoking the name of the Deity to gratify their lawless passions. But the pulpit sometimes exhibits the same rude, lawless freedom with the name of Deity, and calls upon him with loud outcry and sacrilegious arrogance, to gratify the miserable passions of the benighted priest who, under the sacred cloak of religious zeal confounds himself with his creator, and attributes his own mental darkness and animal impulses, to the author of the universe. The following specimen of clerical profanity is an excellent illustration of the totally profligate spirit of false religion, the very opposite of the true—the religion of animality. It was published in a religious newspaper, under the appropriate head of “Church cursing and damning:”

“Wm. Hogan, Esq., who was removed from the Boston Custom House, was once a Catholic priest in Philadelphia; and, whilst in that office, advised his wardens that they were under no obligations to give a deed to the Pope of all church property—including the burying grounds, cemeteries, &c. For this crime he was excommunicated, and here is the Act of excommunication. It would be horrible, if it could do any harm to the man. Its language is downright blasphemy.”

“By the authority of God Almighty, Father, Son and Holy Ghost, and of the undefiled Virgin Mary, Mother and Patroness of our Savior, and of all celestial virtues, Angels, Archangels, Thrones, Dominions, Powers, Cherubims, and Seraphims: And of all the Holy Patriarchs, Prophets, and of all the Apostles and Evangelists, of the Holy Innocents, who are found worthy to sing the new song of the Holy Martyrs and Holy Confessors, and of

all the Holy Confessors, and of all the Holy Virgins, and of all the Saints together with all the Holy Elect of God—may he, William Hogan be damned.

"We excommunicate and anathematize him, and from the thresholds of the Holy Church of God Almighty, we request him, that he may be tormented, disposed, and be delivered over with Dathan and Abiram, and with those who say unto the Lord, 'depart from us, we desire none of thy ways,' and as fire is quenched with water, so let the light of him be put out for ever more, unless it shall repent him, and make satisfaction, Amen!

"May the Father who created man curse him!—May the Son who suffered for us, curse him! May the Holy Ghost who was given to us in baptism, curse him! May the Holy Cross, which Christ for our salvation, triumphing over his enemies, ascended, curse him!

"May the Holy and eternal Virgin Mary, Mother of God, curse him! May Saint Michael, the advocate of Holy Souls, curse him! May all the Angels, Archangels, principalities, and powers, and all the heavenly armies, curse him!

"May the praiseworthy multitude of Patriarchs and Prophets, curse him!

"May St. John, the Precursor, and St. John, the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ's apostles, together, curse him! And may the rest of his disciples and four Evangelists, who, by their preaching, converted the universal world, and may the holy and wonderful company of martyrs and confessors who, by their holy works, are found pleasing to God Almighty, curse him! May the holy Choir of the Holy Virgins who, for the honor of Christ, have despised the things of the world, damn him! May all the saints from the beginning of the world who, to everlasting ages, are found to be beloved of God, damn him!

"May he be damned wherever he be, whether in the house or the stable, the garden or the field, or the highway, or in the path, or in the woods, or in the water, or in the church, may he be cursed in living and in dying.

"May he be cursed in eating and drinking or being hungry, in being thirsty, in fasting, in sleeping, in slumbering, in sitting, in lying, in working, in resting, in ———, and in ———, and in blood letting.

"May he be cursed in all the faculties of his body.

"May he be cursed inwardly and outwardly, may he be cursed in his brains, and in his vortex—and in his temples, in his forehead, in his ears, in his eyebrows, in his cheeks, in his jaw bones, in his nostrils, in his teeth and grinders, in his throat, in his shoulders, in his arms, in his fingers.

"May he be damned in his mouth, in his breasts, in his heart and pertences, down to the very stomach.

"May he be cursed in his reins, and in his groins, in his thighs, in his genitals, and in his hips, and in his knees, his legs, and feet, and toe-nails.

"May he be cursed in all his joints, and articulations of his members, from the crown of his head to the sole of his foot, may there be no soundness in him!

"May the Son of the living God, with all the glory of his Majesty, curse him! And may Heaven, with all the powers which move therein, rise up against him, and curse and damn him—unless he repent, and make satisfaction! *Amen, so be it!—be it so, Amen!*"

The horrible brutality of this specimen of the dark ages is loathsome indeed; but we see everywhere, even in protestant countries, the same disposition in men of grovelling sentiments and violent passions, to identify the Deity with their own profligate impulses, and bring the influence of religion to bolster up every falsehood and every wrong inflicted upon mankind. Everywhere in Europe, at the present time, the crimes of the people's oppressors—red as they are with blood, and infamous with perjury and robbery—are sheltered by the moral influence of what is falsely called religion, from the storm of popular indignation.

Thus does the spirit of Profligacy, fostered by the reckless pursuit, and the licentious expenditure of wealth, disorder the business of the community, and corrupt its science, its morals, its government, and religion.

[For the Journal of Man.]

## PHILOSOPHY OF CLAIRVOYANCE.

DR. BUCHANAN:—Regarding the Journal of Man as the best expositor of Anthropological phenomena and the one from which the most judicious and candid criticism may be expected, I am desirous of expressing, through its columns a few thoughts on the phenomena and philosophy of clairvoyance—a subject which I apprehend is not very well understood. I do not arrogate to myself the office of a teacher on this subject, but it is perhaps not an impeachment of one's modesty that he should think, that after near twenty years' familiarity with clairvoyance, and having, during that time compared and analyzed its phenomena with some care, he may have somewhat advanced a knowledge of the subject. I will, as briefly as possible, embody the main thoughts,

omitting all elaboration and illustration which might be given to almost any extent.

What, then, is clairvoyance?

It is generally conceded, that the vision or perception of the clairvoyant, is not a physical but a spiritual perception. The spiritual eyes are opened and the state of the soul approximates and resembles that of an inhabitant of the spirit world. Its *power* and *mode* of perception are similar. Do clairvoyants perceive material things? Swedenborg asserts that departed or disembodied spirits take cognizance *only* of spiritual things. And this seems as philosophical as that the physical organ of vision can only perceive material objects in distinction from spiritual. When the spiritual perceptions are opened, the clairvoyant's mind comes into spiritual rapport with the world of spirit or mind. That it comes into such rapport with the mind of the mesmerizer, has been long understood—that it comes into a similar connexion with the minds of the immediate circle around it, has been later, but is now generally believed, and is undoubtedly true.

But that it takes similar cognizance of minds at a distance, is equally evident to those who have carefully observed the phenomena of the state—minds in no other way connected with that of the clairvoyant than by the general bond of spiritual sympathy that pervades the world of mind. There is no reason for supposing any limit to this power of spiritual intercourse of the clairvoyant with all minds on, or not very much above the same spiritual plane with that of the clairvoyant at the time of such intercourse.—Has he not the power to place himself in this spiritual union with any mind to which he directs his attention, and in that state to become cognizant of its perceptions, emotions and thoughts?—Does not Davis, for example, afford ample evidence of being in this state of rapport with minds whose works he has never read, whose thoughts he had never before known?

I suppose clairvoyance to consist, *exclusively*, of this single power of holding intelligent intercourse with other minds. And may not all the phenomena of this state be satisfactorily explained on this hypothesis?

The clairvoyant describes, with more or less accuracy, numerous events that are transpiring at a distance. He describes a fire in progress and particularizes the circumstances of its progress. But he does not necessarily see the fire. It is necessary that he should be in rapport with the minds of those who are observing it and appropriating their perceptions. And it is no argument against this view that he *seems* to see, and is highly conscious of seeing, the fire, the persons, the buildings and the bustle in their full materiality. There is no vision more consciously real than that of one under psychological influence, when he is made to see and even feel and handle fairies and a thousand oth-

er things which have an existence only in the mind of the operator.

By the possession of this faculty, the mind of the clairvoyant with the rapidity of spiritual movements, makes itself cognizant of, and reveals to others, the mind of the world—the sentiments, beliefs, feelings and theories of the world.

*Independent* clairvoyance has been defined to be that which is independent of the mind of the mesmerizer, and the question has often been seriously debated whether such independence exists. Beyond a reasonable question it does. But I would define independent clairvoyance to be that which is independent of other minds, and with this definition I feel equally clear that there is no such faculty. A great error on this subject has arisen from the gratuitous supposition of the anomaly, that while clairvoyance was conceded to be a spiritual perception, it nevertheless performed the office of the physical organ of vision. Proceeding to account for the phenomena of clairvoyance on this principle, the world has experienced endless disappointments and been led into inextricable puzzles and absurdities.

If this independent perception of physical objects by the clairvoyant really exists, or if the faculty is any thing else than I have supposed, what ought we, or rather, what ought we not, reasonably to expect from it? Should we not expect, for example, that Davis, in his scientific Astronomical, and Geological investigations should have made a multitude of important physical discoveries the truth of which future researches should confirm? With such an independent faculty of perception, such discoveries would be inevitable. No one doubts, from the continued series of discoveries up to the present time, that a multitude remain to be made, which each successive year will disclose and which could not escape the observation of one like Davis, if he really saw what he describes of the physical universe instead of deriving it from other minds. But can it be shown that Davis has thus revealed anything which might not have been gathered from the world of thought by one who had access to that immense store-house of science and expectation?

I know it is claimed that he announced the existence, described the orbit and reasoned forcibly of the necessity of a planet some months before its discovery by the French Astronomer was announced in this country. But was it before the discovery of the planet? Even if it were, it does not alter the case, for it is well known that the discoverer was convinced, years before he saw it, by profound mathematical calculation, of its existence and location. It was only necessary that Davis should be in rapport with the mind of the Astronomer in order to appropriate his mathematical deductions and announce his theoretical discovery. It is instructive to observe how closely Davis' reasoning for the necessity of such a planet corresponds with that of the French As-



tronomer. One of even limited reading may find such parallelisms running through his works, often tracing the exact train of thoughts through many pages which he will find in other works.

There are innumerable facts in clairvoyance of every day occurrence, which seem to me only explicable on this hypothesis. I will only briefly refer to one illustration, and I select this because it may save some from a continuance of very useless labor.—Thousands of clairvoyants have been employed to discover hidden treasures, and the results have sadly puzzled all who had been engaged, and uniformly ended in disappointment. Clairvoyants have, in innumerable instances, traced recently stolen property, pointed out the place of concealment, described the thief and given a minute and accurate account of the circumstances of the theft. They have stood the test of experiments preliminary to treasure hunting. One of the company has clandestinely buried a treasure, a purse of money &c., in an obscure place and the clairvoyant has afterwards accurately detailed every step of the process, described the pieces of money, and the purse or envelope, and told the amount. Their confidence thus strengthened in the ability of the clairvoyant to see buried treasures, they have proceeded confidently to search for unknown deposits.—The same clairvoyant has proceeded with equal confidence and clearness to describe their location, indicated the time and circumstances of their being buried, during the French or Revolutionary war, or in the lifetime of some famous pirate. Search is confidently made, but the expected treasure is never found. Why this difference in the two classes of experiments? Why so frequently correct in the one and always wrong in the other? I answer for precisely the same reason.

The clairvoyant reads the preliminary experimental transaction in the mind of the experimenter who is generally present and with whom a rapport is direct and easy; he read the circumstances of the theft in the mind of the thief, when he can find and come into rapport with that mind, and of course makes accurate report; and he describes the unknown and hypothetical treasure as it exists traditionally in the public mind.

It is common for treasure-hunters to be confirmed in the truthfulness of the clairvoyant's discovery from the exact correspondence of his story with an existing tradition with which they are familiar, just the very circumstance which should occasion distrust, for the descriptions given are not from actual vision of the things, but an echo or reflection of other minds.

If clairvoyance were the faculty of seeing material objects all the hidden treasures of the world would be discovered in a year. That they are never found, is therefore, conclusive evidence against the popular belief, and I think only explicable on our hypothesis. The same may be said of innumerable other phenomena, which cannot be referred to in this article.

Again, this hypothesis furnishes the true key to Psychometry.

It has been long known that the examination of a distant patient by a clairvoyant was facilitated by bringing in contact with him, a lock of hair or some other article from the patient. He appreciates the condition of the patient more clearly by virtue of this link of connexion. It seems to be the means of establishing a sort of telegraphic communication between the parties. A letter or autograph serves the same purpose, *viz.*, to aid in placing the mind of the psychometer in rapport with that of the writer, in which state of rapport he takes cognizance of the qualities and condition of that mind, just as the clairvoyant does.—The psychometric faculty is not a distinct faculty from that of clairvoyance, but the same. They are both simply an act or state of union or intercourse between mind and mind. In other words it is spiritual intercourse, the power of which is possessed, to some small extent by all men, to a large extent by many of a fine and delicate nervous organization, increased by temporary mental abstraction, and carried to its ultimate degree, in the body, in the total mental abstraction of the mesmeric trance.

Once more. The view here taken of clairvoyance and psychometry, I believe to be equally applicable to all forms of "spiritual manifestations," which manifest intelligence, such as making intelligent communications by rapping, writing, &c. The "mediums," who are of the same class of nervous structures as those who become clairvoyants and psychometers, are while they are the mediums of these communications, in an abnormal state, differing, in no essential particular, from the clairvoyant state, that is, in a state to be impressed by other minds. The writing mediums are unconscious of what they are writing, and are as much surprised the moment after, when restored to the normal condition, at what they have written as any one else. Some, however, are partly conscious of what they are writing. They are generally beginners who are yet only partial'y in the abnormal or clairvoyant state, and their impressions and consequently their communications are imperfect, confused, and often contradictory and fantastic, just as are those of imperfect clairvoyant and psychometer and the rapping mediums.

There are a thousand illustrations suggested with which to swell this condensed outline of my views and answer queries which will be suggested to the mind of the reader, all which must be omitted here. Though some of the expressions employed may appear dogmatical, they are not written in a dogmatic, but a suggestive spirit.

J. S. DOUGLAS.

*Milwaukee, March 10, 1852.*

The foregoing clear and well written article presents a very plausible view of the subject, and doubtless contains a great deal of truth, so far as regards its positive declarations. There can be no doubt of the correctness of Mr. D.'s position that clairvoy-

ant perceptions are attained by means of mental sympathy; but as to his negative position, the assumption that clairvoyance *cannot* arrive at truth by direct perception, it would be difficult if not impossible to prove it true. A superior clairvoyant, such as Miss Loomis, for example, would readily recognize any object placed before her, as correctly as if she saw it with her natural eyes.— It was not necessary for her perceptions that any one present should know the contents of the book or card that she was reading. It is obvious, therefore, that if she derived her knowledge from contact with other minds, she must have traveled very far to find them, and perhaps have taken an extensive excursion into the spiritual world, to derive information on the subject, when she was conscious only of looking at the object, and apparently seeing it. If we carry out this theory, we must suppose that the clairvoyant is surrounded by, or connected with, spiritual intelligences, which spiritual intelligences are in connection with the minds of men, and are therefore aware of what is going on in this world; yet even this supposition, would scarcely be sufficient to cover all cases, for a superior clairvoyant power, is competent to discover the appearances of objects which are unknown to every human being, and upon this theory, must be beyond the reach of either spirits or clairvoyants. If I pick up a random card of which I know nothing, and the contents of which are known to no human being, its correct description by the clairvoyant, certainly proves the existence of independent physical clairvoyance; and since spirits have demonstrated their power to act upon matter, and produce physical movements, analogy would lead us to suppose that they could perceive as well as act upon material substances, and that clairvoyants could with equal or greater facility perceive physical objects.

The objection to independent clairvoyance, because its results have not been greater or more original, is much less forcible than it appears. These higher powers are rare, and as yet, but little developed or cultivated, but meagre as their results have been thus far, the present century is destined to witness wonderful revelations by means of this faculty.

It may be true that Mr. Davis has done but little in the way of enlarging the boundaries of human knowledge, and has done little more than re-produce thought which had been in the minds of other men; but I do not regard Mr. D. as possessing clairvoyant powers of the highest order. He is rather adapted to receiving impressions, than to independent clairvoyance; and these impressions whether derived from living or departed mind, are distinct from true independent clairvoyance. Had Mr. D. been to any great extent an independent clairvoyant, his medical writings would have afforded important contributions to our knowledge, but in reality they contain nothing new of importance, and his whole course of practice is nearly identical with that of the Eclectic

tic medical reformers of America, to whom, however, he makes no reference, and gives no credit. Hence if he is really unacquainted with their writings, he has received impressions and given them forth, without a knowledge of their origin, and without deriving them directly from nature.

As to psychometers, it is only those of high powers who get into rapport with the writer. The rapping mediums whom I have seen, certainly were in no abnormal state.

## ANIMAL ELECTRICITY.

[Translated for the Journal of Man from the *Courier des Etats Unis*.]

*Electric commotion produced by the Cat and Cow. Discovery of mysterious organs among men and animals.*

The presence of electricity in fishes has raised the question whether this property was to be observed in fishes alone and did not extend further in the animal scale. In answer to the observations on that subject we have the experiments practiced by M. Beckeinstein of Lyons, (France.) According to that gentleman, obtaining electric commotion from the cat and cow, a phenomena looked upon as very rare, is now very easily realized.—But we let Dr. Beckeinstein himself explain his experiments.

*Experiments made upon cats.*—Electric commotion upon cats can be obtained in the following manner and condition:

When the weather is cool and the wind from the North dry, if the cat feels cool, a thing which can be perceived by the partially greasy appearance of the cat's hair—if the experimenter has cool hands, he will take the cat on his knees, will place his left finger on its breast, and will pass his hands, from the neck to tail, along the spinal column. After a few passes, the electric shock will be produced. The shock seems to come from the breast of the cat, across the body of the experimenter and terminate in his other hand placed upon the back of the cat.

Though experiencing much pleasure at these passes, the cat runs off at full speed after the shock, and will hardly suffer the experiment to be repeated until the following day, when the disagreeable sensation will be partially forgotten.

One day I have obtained, with much trouble three commotions from a cat. The last one was very weak. After each discharge the cat seems fatigued, and exhausted: he lays down in an outstretched attitude. A few days after it loses its appetite—be-

comes sad and seems to avoid the place it was formerly attached to; it withdraws from the persons to whom it had been attached, and after refusing nourishment, it still drinks water from time to time, languishes more and more, foams at the mouth and generally dies within the first fortnight which follows the first commotion.

I have repeated these experiments during various years, when the season was propitious, upon tame cats in my possession, and also upon those of my neighbors, who believed that I was merely caressing their cats. Some time after, I have always learned, these animals had perished without any apparent causes.

*Experiments upon a Cow.*—I have made it once only. A cow was tied in the open air, to an iron bar; the soil was frozen. I made passes upon her back with my right hand, whilst I was keeping my left upon its breast; after a few passes, I obtained so strong a commotion, that I was thrown upon the ground. I am not aware whether my fall resulted from the shock or from the surprise, as it happened to the first experimenter with the Leyden vial, who exaggerated so much its effect, that he confessed he would not, for any price, renew the trial. The cow seemed to be very angry, and would, I believe, have gored me, if I had come within its reach; but I was not desirous to repeat the experiment. I did not know whether the cow was sick or not, as it was sold a few days after to a butcher.

I could never obtain a single discharge from the dog. I have tried many a time, and with success, upon the rabbit. It ordinarily dies on the same day.

In support of the experiment I have just reported, there is an *a priori* argument;—there is very little probability that such a property as that the electric fishes are endowed with, should be confined to five or six animals. That this property assumes among them a particular form; that its developement, under that form, may not occur anywhere else; and may only be manifested under certain conditions proper to them, is very probably the case; but that there is not to be found in the animal kingdom, any traces of the phenomena presented by the fishes, must be doubted until the contrary be proved.

One will say that, if this property was more generally distributed than observation indicates, it would have already been ascertained. The argument has but little value. There are many important things, before which generations have passed and overlooked, and now, that they have been shown to us, they strike the eyes of everybody.

I suppose that every one well understands the importance of my observations. If M. Beckeinstein has not been mistaken, what he has seen in the cat and cow, others may see elsewhere.

M. Beckeinstein does not doubt that the efforts attempted in

that way, will be followed by success. This results from his belief of the existence of electric organs which are liberally diffused in the animal kingdom.

He believes in the presence of some round corpuscles, traversed by a nervous thread, and formed by concentric lamina of the medullary tissue, separated the one from the other by a slight serous secretion. These corpuscles offer an analogy with the electric apparatus of the torpedo, and have been discovered among many animals. They are equally found in men, rudimental at the beginning of life, dry during old age. They seem only to be in exercise at the active period of life, when vigorous sympathy exists, and when the vital *consensus* is in all its strength. However, the electric nature of these corpuscles is merely hypothetical. Without facts they are nothing. Put into good hands, they may be the starting point for great discoveries.

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The foregoing statement of Beckeinstein's experiments, has a very striking and mysterious appearance at the first glance, but when critically examined in the light of Neurological science, the mystery disappears.

In the first place, as to the supposed corpuscles devoted to electric purposes in man—the statement being but hypothetical, does not require much examination. No such apparatus is required to explain the above experiments as they do not indicate any formation of animal electricity similar to what occurs in the *gymnotus* and *torpedo*.

The electricity involved in the experiments of M. Beckeinstein on the cat, cow, and rabbit is no way dependent upon any animal electric structure in the interior of the body, but is the mere effect of friction upon the dry hair when the atmospheric condition is favorable. In this respect the hair of the animal answers the same purpose as the sealingwax, silk, glass &c., which are used in generating electricity by friction.

The remarkable effect of the electric shock thus produced is explained by the principles of Neurology. The epigastric and hypochondriac regions of the body are the regions of sensibility, debility and disease. A current transmitted from the upper portion of the back in the direction of the stomach and the *sternum* (breast bone) is therefore debilitating and morbid in its effects. The upper portion of the back being the region of tonic healthful influences, a current from that region toward the lower margin of the ribs is more debilitating in its effects than any other that could be devised. These experiments are a very striking proof of the truth of those principles of SARCOGONOMY which indicate the relative physiological character of the different regions of the body.—ED. JOURNAL OF MAN.

## SPIRITUAL COMMUNICATIONS.

*(Remarkable experience of a physician communicated to the Editor of the Boston Medical and Surgical Journal.)*

SIR,—In the suggestions I shall make on what are called, or miscalled, spiritual manifestations, I shall confine myself to that portion of them called spiritual writings. My reasons for bringing this subject before the profession at this time, are these. I think the subject worthy the investigation of scientific men. The excitement regarding it, in the vicinity where I reside, is leading to the most deplorable consequences. The so-called spiritual writers are very numerous, and are rapidly increasing; and, what is worst of all, some of them, under the belief that they are receiving communications from the spirits of the dead, or even from God himself, are running into the wildest extravagances. I learn that some of them have actually become maniacs. I believe this condition of things can be, and ought to be remedied; and, to effect this result, I will contribute my mite by giving the profession and the public my theory of the matter, together with an account of my experience and investigations.

I hardly know whether it might not be policy to give you my theory first, and then the facts on which the theory is founded.—I have some fear that the facts will make too great an onset upon your credulity. But as the theory was built upon the facts, and as I am conscious that the facts were not tortured into existence by an excited imagination, I will venture to give you a straightforward history of what I know about the matter.

On Monday evening, the second day of the present month, I first became acquainted with the so-called spiritual writings.—Here, however, it is proper to premise, by giving, in a few words, my views of animal magnetism and spiritual communications (so-called) up to that time. In the case of animal magnetism, I supposed the magnetizer induced his subject a kind of hysterical delirium, and that great moral perverseness, with an uncontrollable disposition to deceive, was a part of that condition.—I had taken pains to investigate the clairvoyant powers of various subjects by invitation of the magnetizer himself, and in every case the experiments were a total failure. No experiments that I ever witnessed were successful, unless they were those of such a character, that, if the disposition had existed on the part of the magnetizer and subject, they would have succeeded by collusion. In short, in all the experiments, I was asked to rely upon the naked statements of one or both the parties, for the part of the demonstration. Where such was not the fact, the most ridiculous blunders always followed. With regard to the spiritual

writings, I knew they were practised by some very serious, honorable, and respectable men of my acquaintance. But I supposed they were as much compelled to write, as a hysterical girl is to cut up all the antics she does in a paroxysm of hysterics, and no more.

These views, one would suppose, were not very favorable to the visitation of *the spirits*. Nevertheless, on the evening above named, I called at the post office, which is a dry goods store. I heard one of the clerks speaking of the spiritual writings. A number of people were in the room. I expressed my unbelief in the facts, in strongest terms; but said, at the same time, I was willing to investigate; and that I did not like the course of those who impeached the veracity of their friends, and yet declared they would not investigate. If the spirits of the dead wished to communicate, I certainly had no objections, although I had not the least belief they would. Cherishing these feelings, I laughingly said to the clerk, "John, have *you* been trying to make spiritual writings?" Yes said he, "I tried it a little, and I believe the pen did crawl along, but it would not make letters." Said I, "Hand me a pen, perhaps I am a medium." I took the pen, and as I had a few days before received a letter from Heath, informing me of the death of a nephew of mine, John Franklin Temple, I invoked his spirit, directing him, if he was present, to write "Yes."—Some oscillations of my pen immediately commenced, and in less than a minute my hand moved off and wrote in a firm, bold manner, "Yes." Perceiving the effect, I asked permission to go round the counter, to a writing desk. At the desk I repeated my experiments at leisure. I asked the spirit to write his name, and the pen wrote; "Franklin Temple." It afterwards occurred to me, that although we always called him Franklin, yet his signature was J. F. Temple. Upon that reflection occurring to me, my hand immediately moved off and wrote "J. F. Temple." I asked if he was in heaven. My hand wrote immediately "Yes." I asked him if there was such a place as hell; and immediately my hand wrote "Yes." I then asked him if all men went to heaven; my hand wrote boldly "No." All this was done in the most firm and unmistakable manner, without the least voluntary effort on my part, and with the firmest intent that my hand should remain passive. I know I did not make a voluntary motion, but let the so-called spirits have my hand to do what they pleased with it. I invoked the spirit of Benjamin Franklin to write his name, and the name was written in the manner I have described above. When the last letter was finished, my hand began to go down under the name, and I could not think what it was about, but its gyrations soon executed the flourish as seen in the fac simile of Franklin's autograph.

After I returned to my house, I repeated the experiments with the same results. I invoked the spirit of my father to write his



name, and the writing was performed as usual; and I am satisfied that the hand-writing was a fac simile of his. The peculiarly awkward J I recognized, upon reflection, was such as I have seen him make. When I have (so to speak) called up the spirit of my nephew, the name is always written in a plain fair hand, and in a style I never should have written it voluntarily, and always in the same style. I have had no opportunity, however, of comparing it with the signature of my nephew, and do not know whether they correspond.

In my experiments I learned, the same evening, that the forefinger of my right hand would operate more strongly than the pen; and here I will digress by saying I think this will always be the case. The spirit may be willed to make every letter in the same place, when writing with the finger. In this way the letters are made in great perfection, insomuch that, if you have a doubt as to the letter intended to be made, the moving power will sweep to the right or left more distinctly, or even make the letter over again. What is peculiarly worthy of remark is, that the moving power in making an O throws round convulsively oftentimes twice—*always* twice, if you wish it.

Experimenting in this way with my finger, I asked if the spirit of my father-in-law was present. The answer was immediate, "Yes." I asked him to spell out his name. "Alanson Lincoln" was immediately spelled out. I asked him if he was in heaven. Answer, "Yes." I asked if the religion in which he was educated was the best for mankind—the nearest the truth. As near as I can recollect, the names of the different religions were passing through my mind, together with the doubts as to how they might be viewed by us in futurity. The answer to the question was "No." I will here say that Mr. Lincoln, in his lifetime, was what is termed "Orthodox," and most strict in his principles, and more than usually devoted to his religion. I then asked what religion was nearest the truth; and "Roman Catholic" was written out. This I thought was very peculiar, but I was obliged to take it as it came.

At a subsequent day, while trying to analyze the phenomena, as they occurred in my own person, I let my pen remain loose in my hand, and it began to twirl and dip in a manner so resembling a small horse-shoe magnet my children have among their toys, that it occurred to me the phenomena I had observed in myself, were more likely to be some new development of magnetism or electricity, than the doings of spirits. I felt, too, a sensation like a light, galvanic current passing through me. Sometimes it appeared to be a steady thrill, and sometimes it was intermittent, or resembled light shocks of electricity. I then thought I would inquire of a spirit more about different religions. I asked which was the best religion, at the same time fixing my mind sternly on the word Protestant. My hand immediately wrote "Protestant."

In the same manner, and by the direction of the same *spirit*, my hand wrote "Methodist," "Unitarian," and I believe one or two others. I could not make my hand write "Mormon," the idea was too ridiculous. By this time, what little belief I had that these phenomena were the work of spirits, was pretty essentially demolished, and I asked if this was the work of the spirits of the departed. The answer was "No." I asked if it was the work of the devil. The answer was "No." I asked if it was *detached vitalized electricity*. The answer was "Yes." Of course, you will not suppose me to believe these answers prove what it was, or what it was not. But, to make the story short, I found I could make the *spirits* say almost any thing I pleased. I will mention one fact, which I forgot to mention in its proper place. While the word "Protestant" was being written, I thought to myself, if this is really to be relied on, let my finger fall back on the *2's* after they are formed, and cross them both ways; and this was done with spasmodic and slightly painful jerk. In all these experiments, I had not the least consciousness of moving my hand voluntarily. On an evening subsequent to this, I tried to make my hand write the age of Mr. Temple. I did not know his age, though I was very certain he was between thirty and forty. The result was, my hand would make the 3, but would not make a figure after it. The pen, however, would move, mostly in a circular manner. The next morning, I related to my family the results of my endeavors to find out the age of my deceased relative. My wife, and a young lady who was then at my house, both remarked to me, that they knew his age, as they had seen it in the Amherst Express. I said, "Do not tell me; I want to see if my hand will be governed by what you know." I made a trial. My hand immediately wrote "33;" then it wrote "31;" and then again "33." The 31, however, was written hesitatingly and imperfectly; but such was not the case with the other number, which was his real age. My own impression was, that he was about thirty-one. Another circumstance may be mentioned. The lady who was with us, remarked afterwards, that while I was performing the experiment, she stepped for an instant into another room; but whether it was at the precise time my hand wrote 31, she does not know.

These are substantially all the facts that have come to my personal observation. It now remains to give you, as briefly as possible, my theory. And first, negatively, I do not believe these manifestations are made by the spirits of the departed, for I have more confidence in some of the spirits I invoked, than to believe they would make such foolish contradictions. Again, I do not believe it is the work of the devil, for I think that it would be for his interest not to admit that it is not the work of the spirits of the departed; for, though possessed of no goodness, the devil is supposed to have a great degree of low cunning, which can-

tainly is not manifest here; and I am disposed even to give the devil his due.

On the other hand, it is much more difficult to tell what causes these phenomena, than what does not cause them; and at this stage of such manifestations, no positive theory that I can advance, can be expected to be more than a rough outline—a distant approximation to the truth. It must be left for those who have made high attainments in the science of electricity, and in their researches into the functions of the nervous system, to give symmetry and perfection to the theory.

I can, however, communicate my ideas no better, than by saying, that the human system, under some circumstances, seems capable of eliminating what I will term, for my present purpose, a *detached vital electricity*, such as is not brought into action in the common operations of life, which by concentrating in the hand, gives it, (I will not say volition independent of the sensorium, but) the ability to perform acts in which the consciousness of the performance of such action, is not returned to the common sensorium. Better to illustrate my meaning, I will say, in the common act of writing a letter to a friend, the mind wills and the hand obeys its dictates. But the term "mind" is only a name for that certain something which passes in a continuous current, from the brain to the hand, and makes it write. But in this case, a reflex current (if I may express it) is continuously running back to the brain, to convey to it the consciousness of the performance of the act by the hand. In the case of the so-called spiritual writings, although the act may really have originated in the individual's own brain, and a current passed to the hand, dictating the performance of certain acts or motions, yet no current returns to convey an idea of the performance of such acts by the hand. The current may be supposed to pass off from the person.

Reasoning from the above facts, it would seem to be the case, that what I have been pleased to term (for explanation) the *detached vital electricity* of one individual, will operate on the physical system of another. This seems to be exemplified by the experiment of writing the age of Mr. Temple, when in the presence of others who knew it. This, however, might have been coincidence. In another experiment of the kind, the so-called spirits got the age wrong. There were circumstances, however, which will require too much space to relate, that explain why the last named experiment should not succeed. From what I hear from reliable sources of the performance of others, there can be no doubt of the hand of one person expressing the will, the desires the belief and even the prejudices of another, in this mysterious way. For example, some one asks the medium who has stolen such a thing, and the hand of the medium either expresses his own opinion or the opinion of some other person present. So when the question is asked whether such an one has gone to heaven or hell, the hand of the medium expresses his own belief or

the belief of some other person, and not the facts in the case unless by accident or blunder. That one person should be able to act upon another in this way, is not perhaps more unaccountable than the powers said to be possessed by the electric eel.

A fact worthy to be mentioned, which I noticed in my experiments, was, that in cases where the writing seems to proceed from the inward sentiments, or past knowledge of the medium himself, the hand will frequently write that which he has forgotten, but which he remembers quite well after seeing it written. But this is hardly more wonderful than the fact, that we can rummage over our mental store house, and find ideas that had long been forgotten. The manner in which mental acquisitions are packed away in the brain, and covered up from the present view, and the process by which the different items are afterward hunted up, as we see exemplified in our persons every day, cannot be easily explained. A belief that the writing is the work of spirits tends greatly to the perfection of the performance, but is not essential to it. The reason is, it better concentrates the mind on the subject, and excites the nervous system more strongly.

Mediums are said in some instances to become insane; which, if true may occur on account of their ignorance in supposing the manifestations made by *spirits* and *themselves* the intimate associates of spirits—or by the exasperation occasioned, by their neighbors and friends trying to compel them to disbelieve the evidence of their own senses—or perhaps by an expenditure of the nervous power in performing their experiments. The question is often asked, "Have mankind always possessed such powers, and just now found it out; or have they all at once come in possession of them?" I certainly do not know; but I believe it a new thing. I think it may arise from some new relations of the elements of nature, like epidemic diseases—for example, cholera and plague.

I think it is in vain for scientific men to shrink from an investigation of this subject, and I assure you I have deeply regretted the feebleness of my pen to do justice to it. Ignorant persons are being driven to insanity by the belief of spirits hovering about them; and vile "fellows of the baser sort" are obtaining from the so-called spirits, maledictions against their neighbors for purposes of revenge. There are those among our most respectable citizens who believe they have experienced this singular phenomena in their own persons. There are those, too, of their neighbors, who declare they know that no one has experienced such phenomena, and when asked by the so-called mediums to investigate, declare they will not, but will run from it as they would from the devil. There are even some, who seem to consider it a duty to deny the evidence of their own senses, lest something should prove true, which they think ought not to be true. Whatever exists as a fact in nature, however unpleasant that fact may

be, cannot be annulled or abrogated by our denial of it. So we had better adopt the cool philosophy of those who, when it rains consent to let it rain, than to think to change the course of nature by denying her operations.

SAMUEL TAYLOR.

*Petersham, Feb. 12. 1852.*

—*Boston Medical and Surgical Journal.*

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## LIGHT FROM THE SPIRIT WORLD.

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To those who fear nothing but falsehood and who love to stand upon the mountain top to catch the first roseate splendors of the rising sun, there is nothing more remarkable and attractive in this progressive age, than the fitful flashes of light, which appear to proceed from the misty realms of the spirit land.

The time has not arrived when we can be unanimous upon this subject;—vague wonder, doubt and suspense, must overshadow the world, until the accumulation and wide diffusion of palpable and undeniable facts, has settled all doubts, and quieted all fears.

The *Journal of Man*, although not especially devoted to our spiritual or celestial relations, would be unfaithful to its high responsibilities, should it fail to pay due attention to the most beautiful phenomena, which have ever been recorded by the pen of the historian, or analyzed by scientific scrutiny. Journals established solely for the purpose of giving pecuniary profit to their publishers, may consistently pander to popular prejudices, by pouring ridicule upon everything which has not yet been accepted by the majority, and by carefully withholding or suppressing important truths, which are known to the editors, because they are not yet profitable articles in the literary market. But I trust the readers of the *Journal of Man*, are perfectly aware that such is not its character; and that they value it chiefly, because it embodies the results of honest and independent, yet cautious investigation, frankly and freely uttered in the firm conviction that the vitality of truth is immortal, and that in young America there are already a sufficient number of sincere and fearless seekers of the truth, to respond with an electric sympathy to those who utter the words of positive knowledge, with an honest freedom of speech, and who speak from the inmost conscience to the soul of humanity.

Whatever may be the sentiments of my readers in reference to the new developements of the present time, they will cheerfully accord me the privilege of uttering my own opinion, and as they have been able in all instances heretofore, in which they have in-

investigated the subject, to verify those novel and interesting discoveries, which I have brought before the scientific world, they will admit the possibility that my views upon the present subject, may be as carefully matured, as demonstrable and practicable, as they have been in the less marvellous field of cerebral science. Most earnestly do I hope, that the readers of the Journal, will coincide with its editor, in the conclusions which he has heretofore expressed upon these subjects—or if disposed to dissent, will give to the whole subject that thorough personal investigation, which is necessary to arrive at the truth.

In the last number of the Journal, I mentioned the facts witnessed by myself, which compelled me to add my own personal testimony, to that of the many thousands who have realized the truth of spiritual communications. Reasoning upon the usual principles which govern philosophical investigations, I cannot admit that it is any longer a debatable question, whether spiritual agencies have not the power of producing sounds and material movements, as well as responding in an intelligible manner, to questions either spoken aloud, written upon paper, or merely conceived in the mind of the inquirer. It would be easy to fill every number of this Journal with an overwhelming amount of testimony upon those subjects, but fortunately this accumulation of testimony is not required, as mediums of spiritual communications are multiplying rapidly over our country; and I have but little doubt that there are as many as a hundred thousand persons in our country, who possess the requisite qualifications, and are capable of becoming spiritual mediums, by making a slight effort to invite spiritual communication.

These phenomena having made their first appearance in New York are as yet comparatively unfamiliar in the South; but from my knowledge of the character and temperament of the Southern people, I have but little doubt that spiritual communications will in due time, be made familiar in every neighborhood in the Southern States, and will evince more beautiful and brilliant phenomena, than any which have yet been published. And probably the very gentlemen, who have looked over the pages of the Journal of Man, and expressed their regrets that a journal of science should have condescended to notice so ridiculous a delusion, will find themselves ere long relating to their astonished friends, facts occurring under their own observation, even more marvellous than any they have read in the Journal.

The direct influence of the spirits of the departed upon the living, in giving them useful information, in benefiting their physical health, and even in giving them intellectual instruction, has so often been demonstrated, by the experience of responsible persons upon whose statements I feel compelled to place reliance, that I confidently hope many of my Southern friends, will ere long realize at least as much as I have heard. I might refer to

two well authenticated instances, in which females have been taught to play upon musical instruments, (upon which they were previously incapable of performing) with great artistic skill. In one of these instances a gentleman who was present informed me that the girl who thus played under spiritual instruction upon the piano, upon which she was previously incompetent to perform, played several original pieces of music, which were entirely new musical compositions, of remarkable beauty, and one of which was so deeply impressive, so beautiful and so moving to the feelings, as to bring tears to the eyes of all who were present. This beautiful incident occurred in a village of Western New York, and I hope to procure an authentic narrative of the facts, for the benefit of my readers.

The nearest approach that I have made to witnessing such spiritual communications, was during my recent visit to Painesville, in Northern Ohio, when I had the pleasure of an interview with Mrs. C., in the clairvoyant state. This lady having a large and active development of the superior organs of the brain, has enjoyed for a year past, beautiful and truthful communications with elevated spiritual influences. On the occasion to which I refer, she appeared to be in communion with departed members of our family receiving from them many suggestions for our benefit, which were certainly characterized by practical wisdom, whatever might be their source. After a long and interesting interview, she appeared to be in communication with the spirit of her father, and her hand was guided, apparently, by spiritual influence, to her own head, where it was used in magnetizing the region of Tune, Ideality, &c., as if for the purpose of cultivating those organs. After continuing this exercise for some time, she sang her father's favorite song, "The infant's Dream," with a skill and beauty, of which her friends, say, she is incapable, in her uninspired waking moments. What her natural musical power may be, I do not know, but I must confess, that I have never in my life, heard music from the human voice, which I could compare with the seraphic beauty of that song. The lofty spiritual melody of her voice, the crystal purity of its tones, and its thrilling combination of beauty and pathos, roused emotions which music seldom agitates, and I presume from personal experience, there were no eyes present, which were not dimmed with additional moisture.

But to return;—it was my purpose in taking up the pen, merely to give an appropriate notice of a new book, a reference to which has heretofore been prevented, merely for the want of space.

"*Light from the Spirit World*," is the title of a book, issued by the Rev. C. Hammond, of Rochester, as a passive medium, the language being that of the spirits who write with his hand.

Mr. Hammond is a clergyman, bearing a reputation for intelligence and moral worth, which is all that could be desired, if not

more. I say more, for if Mr. H. had been an ignorant, unintellectual man, the spiritual origin of his books would be much clearer in the public mind than it is at present, since we believe him to be competent to produce, at least, as good a book as the spirits have written with his hand. This is one of the great difficulties to neophytes, in the matter of spiritual manifestations. The intellectual display is so nicely proportioned to the intellect of the medium, that we cannot help doubting whether the medium is not entitled to a greater amount of the credit than the spiritual lecturer. Leaving this question to be settled by every one for himself, we may examine this new style of literature, resulting from the literary partnership, between the living and the dead, and after giving it a due share of honor, leave the glory to be divided between the authors according to their own terms of partnership. If we had any previous writing of Mr. Hammond with which to compare his present spiritual production, we might more readily determine the amount of credit due to his spiritual guides. According to his own statement of the matter, the honors exclusively belong to the spirits, he himself acting only as their clerk. He says:—

“In offering this work to the public, the undersigned has no other motive than the disclosure of truth, and the welfare of mankind. I have never been anxious for public notoriety in any field of labor in which I have been engaged, and the reader will pardon me, if I say, had I sought for public applause, I would have chosen a theme more favorable to such purpose than I am apprehensive these new manifestations and revealments by spirits will be likely to secure. Yet the truth is truth, and the opinions of men can never make it otherwise. With this conviction I have pursued the investigation of modern developments, resolved not to be deceived, nor deceive others.

“My first convictions were produced by vibrations, or sounds, accompanied by such sensuous manifestations as scattered all doubt of there being any human agency or collusion in the matter. As these facts have been laid before the public, I will not repeat them here. Suffice it to say, that what others do not know, or have not seen, weighs nothing against what I do know, because my senses must determine for myself what is true and what is false. What others may say, they will say on their own responsibility, and when they know what I do know, the matter which now is opened to some discussion among minds will be settled beyond a cavil or doubt.

“In the month of August, 1850, peculiar manifestations of spirits were made at my house. And in the Autumn of the same year, (1850,) the inner doors were frequently opened and shut without the aid of human hands, and when no other force than spirits could have done it. In the month of November, my only child, a girl then between six and seven years of age, became a subject through whom spirits could manifest themselves. She



was exercised in so extraordinary a manner, that we were not without some apprehensions for her safety. The child was exercised by control of her limbs. Some manifestations of sounds were also given. At length, the violence with which she was exercised, induced us to visit a clairvoyant, to understand, if possible, the reason for these peculiar manifestations. We were without intelligent responses to inquiries, through the sounds at my house. During the interview, at Esq. Draper's, whose companion is regarded as a clairvoyant of more than ordinary development, it was made known to Mrs. H. and myself, that no harm was intended the little girl. We requested them to desist, to which they responded that no harm would be done. The object seemed to be to exercise the girl for the benefit of her health, and induce us to make that visit.

"On the evening of the 20th of April, 1851, having retired to rest, I was surprised to find my right hand and arm move without any volition of my will. Being satisfied that spirits were present, I said mentally, will the spirit take my hand and throw it forward over the bed clothes. Gently my hand was carried to the position I asked. Various other manifestations were performed, until I gained a response, that they would control my hand so as to spell sentences by moving it along the alphabet. The next morning, I put the response to the test by taking the alphabet, when I found my finger drawn along the column until it reached the letter which was necessary to form a word, when it would suddenly stop. In this way spirits were able to communicate their thoughts and wishes to me. I was made acquainted with their designs, and what is still more strange to me, their names; for, I must confess, that no names would have surprised me more. The authors of this book were to be my counsellors. And who were they, that I should be the subject of their solicitude? Names venerable, it is true, yet obnoxious to my prepossessions. They were minds who had shared in the world's favors and frowns, but their writings were no commendation to me.—But it was not until June, 1851, that I had advanced to the condition of writing, with their aid, very rapidly, or correctly; and then, I found that our chirography was very much unlike. Indeed, all varieties of hand-writing were displayed. Exact counterfeits of writing, by persons with whom I was wholly unacquainted, were every day occurrences.

"With the subject matter of this book, I was wholly uninformed, not knowing even the first word until my hand was moved and wrote it. When written, I have often found the sentiment to contradict the convictions of my own mind. This has led me sometimes to suggest amendments, but I have uniformly been unfortunate in that respect. The book was written without any will or volition, except that I consented to sit, and let my hand write as it was controlled by spirits; and, as it was written by

them, so I have caused it to be published. Not a word or sentence have I changed from the manuscript as they prepared it for the printer. The punctuation is partially my own. In the rapid manner in which it was written, being mostly written in the months of August and October, and often interrupted with visitors, it was not well punctuated. As near as I can now estimate the time required to write this work, it was but equal to five weeks, and averaging ten hours each day. And even this portion of time has not been all occupied without obstructions. Visitors have broken up the communication in the middle of sentences and even words, but on resuming my usual attitude, the hand has been moved, and the sentence or word completed, as though no interruption had taken place.

"Whatever of merit or demerit this book possesses, the public must be judge. I claim nothing on my own, save the credit to give it as it was written with my hand. And I may also add, that had I undertaken a work of this kind, I am quite sure it would have varied essentially in all its material parts; because I found myself confounded on every page as it was written. But what I would say is, that as it is written so it is published, and whether others are wholly satisfied or not, I will say what is true, and that truth will not wrong itself.

"The writers of this book are well satisfied, as they inform me; and what satisfies spirits, I have no reason to complain of myself. They are four in number, with two of whom I had the pleasure of an acquaintance when they were living. But the most part of the book was written by two spirits of a generation gone by, and whom I never knew, not having read their works, which are valued by many, and censured by others. Their names will appear in the pages of a second work, but their sentiments do not appear in this book, as I have understood them to have been held, while in the body. The reader will not even expect that they should, if the doctrine of progression be a truth.

"I will advise the reader that another work is in contemplation. They have suggested a wish to prepare a work on a subject which cannot fail to interest all who have any confidence in the wisdom and power of spirits to communicate a knowledge of the truth to mankind. When it is written it will be published.

*Rochester, October 31, 1851.]*

C. HAMMOND."

In glancing hastily over the volume which I have not yet had time to read, I find it characterized by a pleasant, flowing, and elevated style, rather non-committalish in practical details, sometimes verbose and rather peurile in the repetition of empty truisms and apparently burdened with great thoughts and high resolves, striving to lift up the reader to that lofty and beautiful view of life and destiny, which is inspired by the organs of Religion, Philanthropy and Hope. Although generally vague in its promises and intimations, there is a pretty explicit promise of wonderful performances by spiritual power.

"Miracles are what we want. Miracles are what you and men in the body require to confirm the truth. Miracles will do what argument, and reason, and science can not do. We know what is wanted, what is needed; and, knowing, we shall adapt our miracles to the consummation of our great object, the good of man, individually and collectively. We shall touch the sick, and wither disease; but, we shall not do this without a medium; nor shall we do this with a medium whose will is not entirely passive, whose mind is not in harmony with our desires, both in the intent and the means; so that the ratio of miracles, by different mediums, will always correspond with the conditions that are indispensably requisite. We shall work only miracles as we can, and as is necessary. All will not be qualified by us for this purpose. Some will in a very short time. But others will possess other gifts. Each will have his appointed mission, his qualified mind for a corresponding sphere of duty, and all will work for the good of all, when the revolution is complete. We say, revolution, for we mean to revolutionize the whole race of man; we mean to overturn, and turn over, till we change the whole face of worldly wisdom, till we work a reform on the basis of eternal justice and truth, till compacts and agreements with the prince of darkness shall be dissolved, till the sky brightens with sunbeams of light from the world of wisdom, and till humanity shall rejoice in the fulness of a spiritual dispensation."

Whatever the reader may think of the origin of this work, it is certainly pervaded by a spirit of love and hope, and calculated to exert a happy moral influence upon the mind of the reader. It has already been followed by another volume, purporting to be written by the spirit of Thomas Paine, in which he rectifies the views which he formerly propounded in the "Age of Reason," and teaches the new spiritual philosophy. It is said to be fully equal or superior to the "Light from the Spirit World," and our Psychometric experiment upon the autograph of Paine, mentioned in the last Journal, gives me a favorable impression as to the authenticity of its spiritual origin. To determine positively the origin of these remarkable productions, would require a very careful Psychometric scrutiny; but if they really are produced by such spirits as Thomas Paine, they will doubtless possess a sufficient intrinsic intellectual force, to make their mark upon the public mind, irrespective of the question of their origin.

## FAMILIAR TABLE TALK.

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**DISCORDANT MESMERISM.**—To see a "good subject" endeavoring to pick up a cane when his operator assures him that he cannot do it, is an amusing exhibition—it is remarkable that however near he approaches, he seldom fairly gets hold of it. To see an old school physician in full fellowship with his orthodox brethren, endeavoring to get hold of the phenomena of Mesmerism or Spiritualism is equally amusing. His brethren with whom he is identified, have decided that no such things exist—consequently he cannot see them—he approaches and grasps at them, but they escape his grasp—he cannot see what others see, or believe fully what he does see. But sometimes, he breaks the spell in the effort, and learns to use his own senses rightly. More frequently however, he uses his senses but cannot fairly use his reason in understanding or reasoning upon what he sees. He perceives new facts but sticks to his old opinions. The letter of Dr. Taylor in this number is a good example. He denounces the infatuation—says he has heard of people going crazy about spirit rappings (a great exaggeration) and although he acknowledges himself a medium for some invisible, intelligent power, he cannot agree to call that power a spirit—it is "*detached vitalized electricity*;" and pray what is a spirit—but "*detached vitalized electricity*!" i. e. an imponderable body vitalized by a conscious intelligence. The fact that he could control the movements of his hand by his own will or thoughts, has no bearing whatever against the spiritual origin of his impressions, for the spiritual impression, is continually liable to be confounded with the volition and imagination of the subject.

**ROYAL KNAVERY.**—Louis Napoleon, the favorite of the Pope and the Catholic Church, has fully entitled himself by the infamy of his conduct to the cordial brotherhood and cooperation of the other crowned robbers of Europe. In discarding Madame Howard, the mother of his children, (said to be a Baltimorean by birth,) he has made a wretched copy of Napoleon's divorce. The N. Y. Tribune, remarks:

"Napoleon heartlessly divorced the partner of his humble fortunes, after reaching the summit of power; but not till after she had for years shared with him the exaltation and splendor of Imperial sway; he put her away basely, if you please, but royally; with tenderness, reluctance, and every manifestation of regret; he rendered a reason for his infidelity which had something of grandeur and loftiness in it—in putting away an old wife for a young one, the child of the people for a daughter of the Cæsars, he seemed to sacrifice his personal happiness to secure that of France. Josephine had still a palace, with queenly state and considerations; though deserted by him who had sworn to love and cherish her through life, she was honored and esteemed both by himself and by the world. But the woman who had listened credulously to the vows and clung to the stormy fortunes of "Napoleon the Little," is turned off in the first flush of his triumph, as if she were a camp-follower—expelled from Paris by force, with the children of the Usurper in her arms, and compelled to seek an asylum in England from the ingrate and villain whose vows she had been weak enough to believe."

The present military favorite of Louis Napoleon, Gen. St. Arnaud who aided him in the *coup d'état* and who is said to have received a gratuity of 200,000 francs on being placed at the head of the army in Paris, is thus described by the correspondent of the St. Louis Republican:

"This General St. Arnaud is probably the most brutal and unprincipled man

in the who'e army. He is a reckless adventurer, and was once cashiered for his outrageous disregard for all morality and decency. He was accused and found guilty of swindling, forgery, and most disgraceful debauchery, when he was in the Body Guard of Charles X. He was so shunned by all his old associates, and his reputation was so bad, that he was forced to become vender of old clothes and furniture to gain a livelihood, but this succeeding rather poorly, he became a supernumerary actor at one of the meaner Parisian theatres.—After the revolution of 1850 he managed to get back in the army, and he has continued there, but always bearing the worst possible reputation. In Algiers, where he commanded for a long time, the atrocities he committed upon females, were worthy of the darkest days of barbarism and the Inquisition. And this is the man M. Bonaparte wrote for so affectionately a few weeks since and begged to take the office of Minister of War; and he it was Napoleon chose to order the massacre of the 4th of December."

THE MAGNET-SCOPE—CURIOUS EXPERIMENTS.—Our readers will remember that a few weeks since we published an account of an instrument recently discovered in England, called the Magnetoscope, by which the existence of the magnetic currents which constantly traverse the human frame, was plainly indicated to the sight. We have since seen one of these instruments, constructed by Dr. Grandin of this city, in operation, giving all the phenomena described in the article referred to. At the touch of the operator's hand to the brass ball the suspended piece of sealing wax immediately commences a circular motion, which is increased in circuit by another person's taking the left hand of the operator. The smallest possible quantity of arsenic held in the left hand of the operator immediately suspends the action, thus showing the delicate impressibility of the human constitution.

But the influence of this aura, or subtle fluid, may be rendered visible without even the aid of the simple instrument called, Magnetoscope. We have tried several experiments in the manner pointed out in an article in the last number of Buchanan's Journal of Man, and the results are truly surprising. Suspending a gold ring from one end of a hair, and winding the other end around the first joint of the forefinger, resting the elbow upon a table, and facing the north the ring immediately commenced as winging movement north and south. In order that we might not be deceived by any movement of the finger, we supported the end of it upon an upright book, and the results were the same. We then began to experiment with manuscripts. A letter written by a female, placed immediately beneath the suspended ring, caused an east to west movement, while a letter written by a male caused a movement from the north to the south; and during repeated experiments these rules did not fail, thus enabling us to decide with certainty whether a given letter was written by a male or female.—The two letters placed together caused a circular movement. The influence from these manuscripts we suppose not to act immediately upon the ring, but to act upon it through the person of the operator. Thus were the ring merely suspended from a fixed point, it would not act. But a more singular fact remains to be stated. Letters containing expressions of love or affection, placed beneath the ring invariably caused a circular movement. Perceiving this influence we suspended the ring over the head of another of the same sex, and found that when above the region of the moral faculties the movement was always circular, when held over the organs of intellectuality the movement was transverse, and when over those of hatred and fear the action was stopped altogether, as by the action of poisons. A bone held in the left hand also stopped the action.

In further experiments we found that the movement of the suspended ring, (which simple instrument has been termed an odometer or aura-test,) was subject to the will. Thus when it was in full swing in the north to south movement, an effort of the will immediately changed the action to a circular one.—

Another person touching the operator, could also produce any movement desired. This illustration of the power of the will over matter is very remarkable. And we may here remark, should any try the experiments and fail, the result may be owing to the fact that, being sceptical, they have involuntarily willed the aura-test not to move. Many other substances besides gold will answer to perform these experiments—as a cork stopple, or a piece of steel—*Portland Transcript*.

**NEW MARRIAGE CEREMONY.**—Not long since a marriage ceremony took place in the Skeneteles, in New York, rather out of the ordinary line, but still perfectly legal. The parties were Mr. Samuel Sellers and Miss Sarah Abbott.—The ceremony is thus described by an eye witness. After giving his views in a brief speech, Mr. Sellers took his bride by the hand and said:

"In the presence of all who are present, I take Sarah Abbott to be my wife making no promises of continued affection, and invoking no aid thereto, but hoping, trusting, believing, that our characters are sufficiently well adapted to enable us to be to each other faithful and affectionate husband and wife during our lives."

Miss Abbott then said:

"In the presence of all who were present, I take Samuel Sellers to be my husband, making no promise, but hoping, trusting and believing that our characters are sufficiently well adapted to each other to enable us to be faithful husband and wife while we live."

They then signed a paper with their declaration of being husband and wife, and the company present signed a certificate as witnesses to the ceremony, and thus they became husband and wife.—*Exchange*.

**THE APPROACHING CRISIS**, being a review of Dr. Bushnell's recent lectures on *Supernaturalism*, by ANDREW JACKSON DAVIS.

The above work, of 221 pages, constitutes the course of lectures delivered by Mr. Davis in reply to Dr. Bushnell.

The work is purely theological, and we regard it as the clearest and most profoundly logical emanation from the mind and pen of Mr. Davis. The views taken are rationalistic and against what is generally understood by supernaturalism.—*Prov. Mirror*.

**DRESS REFORM.**—Chambers' Edinburgh Journal, an old and influential magazine, is out for reform, and denounces the old fashion-of dress, in the following caustic style:

"Milliners and tailors appear to be the most brainless of all professions. We scarcely remember to have seen a new fashion proceed from them which accorded with true elegance, and which did not tend to deform rather than adorn the human person. At present they make a woman into a bell-shaped object, painful from the sense of its completeness—feet being wanting. Always some absurdity reigns conspicuous in their models of form. Each of them will tell you: 'We cannot help it—it is the fashion.' But whence comes the fashion, if not from some of their own empty heads! And how is it that no one of them can help it, but that no one of them has the sense or spirit to devise, set forth, and promote anything? The tailors are better than the milliners, and do not in general misdress mankind to such an extent as to call for a particular effort of resistance; but the women are treated by their dressmakers in a way which would call for and justify a rebellion. A friend of ours goes so far as to say that the one thing above all which convinces him of the inferiority of the female mind generally the to male, is the submission which women show to every foolish fashion which is dictated to them, and that helplessness which they profess under the most torturing and tyrannical rules."